

# Best regards syndicals

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## Parliament's leading feminist DGs

While the Commission promises 40% women in its senior and middle management by the end of 2019 (3.12.2015 - Strategic engagement for gender equality 2016-2019) today, in Parliament, two DGs have reached even 50% !

DG EPRS : 10 HoU/20 Units (Dir. gen. Mr. A.TEASDALE)

DG INTE: 16 HoU/33 Units (Dir. gen. Mrs. WALTER-DROP & Mrs. O. COSMIDOU (outgoing))

*Let us wish the other 11 DGs join the pioneers well before 2019 ! Some positive discrimination perhaps?*



**GROUP DYNAMICS :** Are you happy serving European citizens?

*What are you willing to do ? Get involved!*

**London:** I got into a length discussion about your book\* with a friend of mine who is the mother of a six-year-old. While she subscribes to your idea that her daughter has a unique potential, perhaps even a 'code', she is wary of what that means in practice. She fears that it might saddle the child with a lot of expectations.

**James Hillman** : (Jungian psychiatrist) That's a very intelligent mother. I think the worst atmosphere for a six-year-old is one in which there are no expectations whatsoever. That is, it's worse for the child to grow up in a vacuum where "whatever you do is alright, I'm sure you'll succeed." That is a statement of disinterest. It says, "I really have no fantasies for you at all".

A mother should have some fantasy about her child's future. It will increase her interest in the child, for one thing. To turn the fantasy into a program. To make the child fly an airplane across the country, for example isn't the point. That's the fulfillment of the parent's own dreams. That's different.

Having a fantasy –which the child will either seek to fulfill or rebel against furiously- at least gives a child some expectation to meet or reject.

**London:** What about the idea of giving children tests to find out their aptitudes?

**Hillman:** Aptitude can show calling, but it isn't the only indicator. Ineptitude or dysfunction may reveal calling more than talent, curiously enough. Or there can be a very slow formation of character.

**London:** What is the first step toward understanding one's calling?

**Hillman:** It's important to ask yourself, "How am I useful to others? What do people want from me?" That may very well reveal what you are here for.

Suppose that throughout your childhood you were good with numbers. Other kids used to copy your homework. You figured store discounts faster than your parents. People came to you for help with such things. So you took accounting and eventually became a tax auditor for the IRS. What an embarrassing job, right? You feel you should be writing poetry or doing aviation mechanics or whatever. But then you realize that tax collecting can be a calling too. When you look into the archetypal nature of taxation, you realize that all civilizations have had taxation of one sort or another. Some of the earliest Egyptian writing is about tax collecting –the scribe recording what was paid and what wasn't paid. So when you consider the archetypal, historical, and cultural background of whatever you do, it gives you a sense that your occupation can be a calling and not just a job. { ... } [www.Scottlondon.com/interviews](http://www.Scottlondon.com/interviews) July 2012

\* 'The Soul's Code'



## Dates with the European History

March 1957 - The TREATY OF ROME  
Article 2

The Community shall have as its task, by establishing a common market and progressively approximating the economic policies of Member States, to promote throughout the Community a harmonious development of economic activities, a continuous and balanced expansion, an increase in stability, an accelerated raising of the standard of living and closer relations between the States belonging to it.



## MEN / WOMEN : Anima, Animus

Marie Louise von Franz in «The man & his symbols»

[...] «The anima is a personification of all feminine psychological tendencies in a man's psyche, such as vague feelings and moods, prophetic hunches, receptiveness to the irrational, capacity for personal love, feeling for nature, and last but not least –his relation to the unconscious. It is no mere chance that in olden times priestesses (like the Greek Sibyl) were used to fathom the divine will and to make connection with the gods.....

In its individual manifestation the character of a **man's anima is as a rule shaped by his mother**. If he feels that his mother had a negative influence on him, his anima will often express itself in irritable, depressed moods, uncertainty, insecurity, and touchiness. (If, however he is able to overcome the negative assaults on himself, they can even serve to reinforce his masculinity)... Another way in which the **negative anima** in a man's personality can be revealed is in waspish, poisonous, effeminate remarks by which he devalues everything. Remarks of this sort always contain a cheap twisting of the truth and are in a subtle way destructive.... If, on the other hand, a man's experience of his mother has been positive, this can also affect his anima in typical but different ways, with the result that he either becomes effeminate or is preyed upon by women and thus is unable to cope with the hardships of life. An anima of this sort can turn men into sentimentalists, or they may become as touchy as old maids or as sensitive as the fairy-tale princess who could feel a pea under 30 mattresses....

There are just as many important **positive aspects**. The anima is, for instance, responsible for the fact that a man is able to find the right marriage partner. Another function is at least equally important: whenever a man's logical mind is incapable of discerning facts that are hidden in his unconscious, the anima helps him to dig them out. Even more vital is the role that the anima plays in putting a man's mind **in tune with the right inner values** and thereby opening the way into more profound inner depths. It is as if an inner «radio» becomes tuned to a certain wave length that excludes irrelevancies but allows the voice of the Great Man to be heard. In establishing this inner «radio» reception, the anima takes on the role of guide, or mediator, to the world within and to the Self...this is the role of **Beatrice in Dante's Paradiso...in order to initiate him into a higher, more spiritual form of life »**



«**All'alba vincerò**» sings Calaf of Turandot, transfiguring her plans on revenge for her ancestress torment... And indeed...

«**August father... I know the name of the stranger!**  
**His name is ... Love!**»

Editor E. Malouta –Member of the Staff Cttee 2014-2016



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